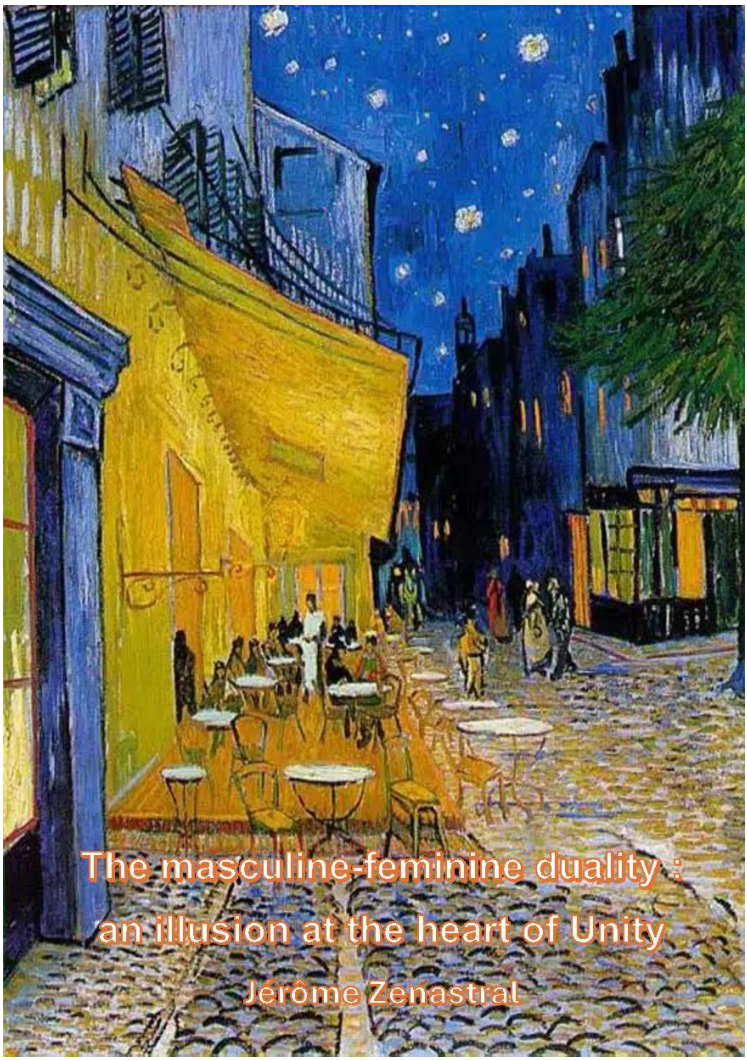

The masculine-feminine duality : an illusion at the heart of Unity

Jérôme Zenastral

BY THE SAME AUTHOR

Astrology and Mindfulness
The Twelve States of Bliss
Essay on Universal Harmony
Teachers of Non-Duality
Which professions suit me?
Astrology and Flower Essences
My notebook of encounters
Pluto, Neptune and Pluto in Astrology
Astrology and culture
The Astral Chart: Mirror of the Quantum Psyche
Ascendant ↔ Sun: 144 dialogues between identities and destinies
The world is what we are
The Happy Trinity
The Silences of Saturn
Towards a brotherhood between humans and animals
What astrology says about your pet
The return of Candide
Astrology: a tool to help you better understand your child
The male-female duality: an illusion at the heart of Unity
World astrology
The Moon's Nodes in Astrology
Ceres in Astrology
The Moon in Astrology: a reflection of our soul
The Ascendant in Astrology: who am I?
Aspects in Astrology Volume 1 and Volume 2
Astrology and Celebrities
Venus in Astrology
Mercury in Astrology
Mars in Astrology
The Sun in Astrology
Jupiter in Astrology
Uranus in Astrology

Neptune in Astrology
Pluto in Astrology
Asteroids in Astrology
Chiron in Astrology
Vesta in Astrology
Juno in Astrology
Pallas in Astrology
Eris in Astrology
The asteroid Psyche in astrology
Lilith in Astrology
Retrograde Planets in Astrology
Intercepted signs in astrology
Astrology manual: courses and workshops
The quantum ark

Website of Jérôme Zenastral :

http://www.zenastral.fr

To order the paper version of Zenastral books, use this link:

www.thebookedition.com/fr/48453_jerome-zenastral

or scan this QR code ➔

CONTENTS

Foreword 7
Introduction 9
Presentation of current issues in gender relations 9
The #MeToo movement as a catalyst for necessary change.....11
The aim of the book: to transcend divisions and envisage future harmony 13
Part 1: A history of conditioning.....15
1. Origins: Men and women at the dawn of humanity ...15
2. The era of patriarchal civilisations 19
3. Industrial revolutions and modernity: emancipation and resistance 21
Part 2: The roots of inequality.....23
4. Patriarchy: System or conditioning? 23
5. Sexuality as an arena for control and oppression 25
Part 3: The contemporary crisis in gender relations.....27
6. #MeToo: A liberation of women's voices 27
7. Fear and confusion: a crisis in seduction?.....31
8. Justice and education: Tools for change.....33
Part 4: Towards a future that transcends divisions.....35
9. Conditioning and projections : The keys to change ...35
10. The elimination of gender markers: a necessary utopia? 37
11. Imagining a world without division 53
12. The union of masculine and feminine principles: a psychic and universal perspective 55
Conclusion.....59
13 A report on relations between men and women 59
14. Children's education: a fundamental lever for change 61
15 Inner transformation as the basis for lasting change .63

16 The union of masculine and feminine principles, a psychic, spiritual and collective key 65
17 Towards an inclusive and reconciliatory approach ...67
Appendix : 69
18. Examples of egalitarian societies 69
19. Experts on the removal of gender markers.....85
20. Exploring the balance between the masculine and feminine in yourself 89
20.recommended reading 91
21 International Perspectives 95
22 A chronology of progress and debates on gender.....99
23 Glossary of key concepts.....103
24. case studies.....107
25. Questions for further discussion.....111

Foreword

In a rapidly changing world, the relationship between men and women is the subject of passionate and often polarising debate. Contemporary movements, such as #MeToo, have been powerful catalysts for freeing speech and exposing the dysfunctions rooted in our societies. However, these dynamics also reveal deep-seated tensions, combining demands for justice with confusion about the very foundations of gender relations. This book is an invitation to move beyond simple opposition, to go beyond divisions and explore a path of reconciliation and harmony.

The history we carry with us, marked by millennia of patriarchy and social conditioning, has forged deep-seated patterns that influence our perceptions, behaviour and mutual expectations. Understanding these historical and psychological roots is essential if we are to envisage a different future. As well as tracing this evolution, this book offers a reflection on the tools and perspectives needed to transform these relationships into a more balanced framework.

What is at stake goes far beyond social reforms or changes in the law. It touches on the very nature of our being. Lasting transformation requires going to the source: our inner conditioning. This book explores the need for a rethought education, in which schools play a central role in deconstructing stereotypes and fostering the emergence of freer generations. But above all, it emphasises the union of masculine and feminine principles within each of us, a

path that, far from being a simple personal quest, reveals a spiritual and collective dimension.

We cannot change the world without first changing ourselves. This is the core message of this book. Any external struggle, however noble, remains incomplete if it is not accompanied by sincere introspection and work on our own inner dualities. As thinkers such as Krishnamurti and Jung have put it, it is by paying attention to ourselves and uniting our inner opposites that we can hope to see a fairer world emerge.

This book does not claim to offer definitive solutions, but rather to open up avenues for reflection. It invites each and every one of us to question ourselves, to challenge the certainties we have acquired and to envisage a vision of the future where differences are no longer sources of division, but forces for complementarity. In these times of upheaval, it is time to imagine a reconciled future, where men and women co-create a society based on understanding, mutual respect and shared fulfilment.

Introduction

Presentation of current issues in gender relations

Relations between men and women are currently going through a period of profound upheaval, revealing both entrenched inequalities and a growing aspiration to overcome historical divisions. The #MeToo movement, which emerged in 2017, has served as a detonator for a global awakening. It brought to light systemic abuses that had long been tolerated, exposing the patriarchal structures still present in institutions, mentalities and everyday interactions. This liberation of speech has opened up a necessary but sometimes conflicting dialogue, where both notable progress and understandable resistance are emerging.

This era of transformation is accompanied by palpable tensions. While some voices celebrate these advances as a decisive step towards equality, others denounce an atmosphere of mistrust and collective accusation, where men sometimes feel marginalised or misunderstood. These reactions illustrate the pain of a profound social adjustment, where behavioural norms, mutual expectations and traditional roles are being redefined. However, far from pitting men and women against each other, this process opens the way to a broader reflection on how everyone can contribute to a change that is beneficial for all.

The figures are a reminder of the urgency of this transformation. Nearly one in three women in the world

suffers physical or sexual violence in her lifetime, often at the hands of an intimate partner. Economic inequalities also persist, with women earning on average 23% less than men for equivalent work. Added to this is another, more subtle but equally oppressive reality: gender stereotypes. These imprison women in roles of submission or sacrifice and confine men in ideals of virility that deprive them of their full humanity.

Therefore, transcending the divisions between the sexes does not mean ignoring their specificities, but reconciling them in a more inclusive vision. As analytical psychology and spiritual traditions explain, the union of masculine and feminine principles - affirmation and abandonment, action and receptivity - is essential to achieving inner and collective balance. It's not simply a question of establishing de facto equality between the sexes, but of promoting a profound transformation, in which each individual is free to overcome conditioning and reach their full potential.

This transformation is based on three fundamental pillars: education, justice and inner transformation. Educating children is an essential lever for deconstructing stereotypes from an early age and building a freer generation. Fair and enlightened justice is needed to make a clear distinction between systemic abuses and individual blunders, creating a healthy framework of mutual respect. Last but not least, an inner transformation, both individual and collective, will enable us to redefine male-female relations not as a relationship of domination or fear, but as a collaboration based on respect, love and harmony.

This book traces the origins of these dynamics, explores the current crises and imagines new paths to a peaceful future. The ultimate goal is to overcome divisions and build a society in which masculine and feminine principles are no longer opposed to each other, but are united in a profound and creative complementarity, paving the way for a reconciled humanity.

The #MeToo movement as a catalyst for necessary change

When the #MeToo hashtag emerged on social networks in October 2017, it set off a global shockwave[1] . This movement, initiated to encourage women to share their experiences of sexual harassment and violence, revealed the scale of these problems on an unprecedented scale. In the space of a few weeks, millions of testimonies poured in, denouncing behaviour ranging from verbal harassment to sexual assault, and involving men from all walks of life: bosses, colleagues, politicians, artists, or anonymous.

The #MeToo movement has acted as a catalyst, forcing society to confront realities that are often avoided. It has succeeded in transcending geographical and cultural boundaries, resonating in a variety of contexts, from large Western corporations to remote villages in Asia or Africa.

---

[1] The global shockwave was caused by the unique combination of a powerful technological platform, a socio-cultural context ripe for change, and a collective awareness amplified by influential media figures.

The scale of the response demonstrated that sexual harassment and violence are not isolated cases, but a systemic phenomenon.

Beyond individual testimonies, #MeToo has called into question social norms long considered immutable. It has encouraged institutions to take concrete steps, such as developing zero-tolerance policies towards harassment, setting up awareness training for employees, and establishing clear processes for reporting abuse. In some countries, the movement has even led to legislative reforms aimed at strengthening the protection of victims and holding aggressors accountable.

However, #MeToo has also provoked debate and contrasting reactions. While many have hailed the power and necessity of this new awareness, others have criticised the movement, accusing it of generating a "witch-hunt" or jeopardising the principle of presumption of innocence. Some men expressed a growing fear that their behaviour would be interpreted as offensive, even when their intention was not. This situation reflects a phase of transition in which the lines of what is and is not acceptable in social interactions are being redrawn.

Despite these tensions, the #MeToo movement has undeniably paved the way for deeper reflection on gender relations and the power structures that underpin them. It has democratised the voices of victims, who were often silenced by shame or fear, and initiated an essential dialogue on the notions of consent, respect and responsibility. In this sense, #MeToo represents much

more than a reaction to past injustices: it symbolises an aspiration for a society where every individual, whatever their identity, can evolve without fear or discrimination.

The aim of the book: to transcend divisions and envisage future harmony

The aim of this book is ambitious but fundamental: to transcend the divisions that have marked relations between men and women for millennia, in order to imagine a future in which harmony and collaboration prevail. By shedding light on social conditioning, patriarchal structures and historical injustices, this book aims to demonstrate that these inequalities are not immutable. They are the fruit of a system that we have collectively shaped, and that we can just as easily deconstruct.

Rather than pointing the finger at one gender or the other, the aim here is to explore the deep-seated mechanisms that have led to the current polarisation. We examine the roles imposed on men and women, the cultural expectations and implicit norms that have reinforced these divisions. By going beyond simple observations, this book will propose avenues for reflection and action, based on studies, historical data and personal accounts, in order to sketch out the contours of a fairer future.

It's not just about denouncing patriarchy or highlighting the harm done to women. This book also seeks to highlight the pressures exerted on men, who are often trapped in rigid and alienating models of masculinity. We cannot

envisage true equality without recognising that both sexes are victims, in their own way, of an oppressive system.
Finally, the book takes a constructive approach, guided by the idea that change begins within ourselves. By transforming our individual conditioning and challenging received ideas, we are part of a collective movement capable of redefining gender relations. This book offers an optimistic but realistic vision of a world where gender is no longer opposed but complementary, united by mutual respect and a shared quest for balance.

Part 1: A history of conditioning

1. Origins: Men and women at the dawn of humanity

Gender roles in primitive societies: survival and complementarity

At the dawn of humanity, gender roles developed primarily in response to the basic needs of survival. The first human societies, often nomadic, organised their activities according to the physical capacities and biological needs of each sex. Men, generally better suited to physically demanding tasks because of their muscular build, were responsible for hunting and defending the group. Women, on the other hand, played a crucial role in gathering food resources and preserving life through motherhood and bringing up young children. This division of tasks was based on a logic of complementarity and efficiency, without establishing a hierarchy of power between the sexes.

A further explanation for this distribution lies in the role of motherhood in early societies. Carrying and bringing up children, often in a dangerous and unpredictable environment, required constant attention and limited mobility, making it difficult to take an active part in hunting, an activity that was often dangerous and far from the group. According to the work of anthropologist Kristen Hawkes, best known for the 'grandmother hypothesis', women, by virtue of their biological responsibilities, not only ensured the survival of the tribe, but also fostered the

development of social networks and forms of cooperation essential to the group's survival.

In these societies, the concept of power as we understand it today did not yet exist. Collective survival took precedence over individual interests, and each member contributed according to his or her ability. It is also interesting to note that some primitive communities practised relative equality between the sexes, particularly in collective decision-making, underlining the fact that gender roles were more functional than discriminatory at this stage.[2]

Evolution towards patriarchal societies: why and how?

The transition from egalitarian societies to more complex civilisations marked a turning point in human consciousness, leading to a different perception of the self and the world. According to authors such as Steve Taylor, this transformation can be interpreted as a "fall" in human history[3] . The hunter-gatherer societies of lived in relative harmony, with a holistic vision of the world in which man saw himself as an integral part of a whole: nature, the community and spiritual forces were interdependent.

---

[2] See the appendix for examples of egalitarian societies.

[3] According to Steve Taylor, there was a period in human history when humans began to feel more separated from each other and from nature. This transition would have led to more hierarchical and conflictual societies. This period marked a loss of the state of consciousness in which humans felt in harmony with the world around them. This led to an increase in selfishness, aggression and insecurity.

With the advent of agriculture and the first forms of governance, a new dynamic took hold. Sedentarisation and the accumulation of resources accentuated the emergence of an individualised consciousness, in which human beings increasingly saw themselves as distinct from their environment and from others. This 'illusion of separation' has given rise to social hierarchies, competitive structures and a progressive distancing from the values of interconnection.

In this context, male domination became part of the transition to hierarchical and conflictual societies. Men, associated with protection and physical strength, took centre stage in the new social organisations, while women, once respected for their vital role in reproduction and the community, saw their status decline in public spaces.

This shift, fuelled by a new perception of the individual as separate from nature and from others, has not only exacerbated distinctions between men and women, but also given rise to other forms of domination and systemic discrimination.

With the advent of agriculture and sedentarisation, social structures changed radically. Land ownership and the need to protect accumulated resources introduced a dynamic of power and control, marking the beginning of male ascendancy in many societies. Men, now associated with the physical strength required to cultivate the land and defend property, gradually took on a dominant role in social organisation. At the same time, women, although still essential to domestic life and reproduction, saw their

contributions relegated to a secondary role, often confined to the private sphere.

This transition was reinforced by religious and cultural beliefs that emerged over time, justifying and institutionalising male domination. Mythologies, laws and social practices often assigned men the role of leader or protector, while women were seen as dependent beings in need of protection and control. This evolution not only widened the gap between the sexes, but also established systemic inequalities that have lasted for centuries.

Understanding this evolution is not limited to analysing specific socio-economic and cultural contexts, but also involves questioning the inner dynamics of humanity. Gender roles, far from being immutable, reflect a fragmented perception of reality, born of the illusion of separation. This illusion, rooted in a symbolic break with a holistic vision of the world, has nurtured dualistic patterns that have translated into rigid social structures. By revisiting these origins, we can better understand the roots of our current conditioning and recognise that gendered distinctions, like other hierarchies, are not inevitable, but constructs born of a separate consciousness. Overcoming these historical legacies means working towards an inner and collective reconciliation, where unity and diversity are no longer in opposition, but mutually enriching.

2. The era of patriarchal civilisations

The codification of roles in religious texts and laws

With the emergence of the great civilisations, gender roles were solidified through the explicit codification of behaviour and status in religious texts and legal systems. Founding texts such as the Laws of Hammurabi in Mesopotamia, the Vedas in India and the biblical narratives not only reflected the social norms of their time, but also helped to institutionalise them.

In most ancient legal systems, women were often regarded as property. In ancient Rome, for example, the pater familias exercised almost absolute authority over the members of his family, including his wife. In other cultures, laws strictly controlled women's rights, limiting their access to property, education or autonomy. The roles and statuses described in these texts have shaped power dynamics for centuries, deeply impregnating the social and economic structures of patriarchal civilisations.

Establishing control over sexuality and bodies

Another pillar of patriarchal civilisations was the control exercised over sexuality and bodies, particularly those of women. This control served a number of purposes, including the preservation of family lines, the transmission of inheritance and the maintenance of social order. In this context, female sexuality was often governed by strict rules designed to guarantee fidelity and chastity, while

male sexuality enjoyed relative freedom, albeit regulated by other social imperatives.

This control also extended to reproduction. Women were often reduced to their role as mothers and guarantors of offspring, their bodies becoming a power issue for men and families. At the same time, cultural norms valued male strength and aggression, reinforcing inequalities and sometimes justifying abuse and violence.

These mechanisms of codification and control have deeply entrenched inequalities between men and women, transforming biological differences into institutionalised systems of domination. By analysing these structures, we can better understand how they continue to influence contemporary attitudes, despite advances towards gender equality.

3. Industrial revolutions and modernity: emancipation and resistance

The impact of economic upheaval on social roles

The industrial revolutions that began in the eighteenth century marked a decisive turning point in the organisation of societies and gender roles. The rise of factories and mass migration to urban centres overturned traditional structures, where male and female roles were clearly defined around the public and domestic spheres.

Faced with the growing demand for labour, women, particularly from the working classes, entered the world of industrial work. However, their participation was often under precarious conditions, with wages lower than men's and tasks perceived as an extension of their domestic responsibilities, such as textiles or bringing up young children in the factories.

Paradoxically, these economic transformations also planted the seeds of social change. By working outside the home, women began to develop a collective awareness of their rights, laying the foundations for demands for greater equality. This change did not come without resistance, as elites and certain social classes sought to reaffirm the ideal of the housewife as a symbol of respectability and morality.

The first feminist movements: suffragettes and the fight for equal rights

Against this backdrop of social and economic upheaval, the first feminist movements emerged, led by women from intellectual and activist backgrounds. The 19th century was marked by struggles for access to education and civil rights, with the right to vote becoming a central demand.

The suffragette movement, which began in Great Britain and spread throughout the Western world, embodied this struggle. Led by iconic figures such as Emmeline Pankhurst, these women defied convention, organising demonstrations, hunger strikes and spectacular actions to draw attention to their cause. In the United States, figures like Susan B. Anthony and Elizabeth Cady Stanton helped put women's rights on the national agenda, culminating in the right to vote in 1920.

This period was also marked by legislative advances in economic rights, such as the possibility for women to own property or take legal action without a husband's authorisation. However, each victory provoked conservative reactions aimed at limiting the scope of these advances. Critics often accused these movements of threatening the social order, illustrating the persistent tensions between emancipation and patriarchal resistance.

The industrial revolutions and the emergence of the feminist movement initiated a transformation in relations between men and women, laying the foundations for the struggles for equality that continue today.

Part 2: The roots of inequality

4. Patriarchy: System or conditioning?

Psychological and sociological analysis of power relationships

Patriarchy, as a system of social organisation, is based on a structuring of power relationships that privileges the male. In psychological terms, it is based on deep-seated mechanisms such as the internalisation of norms of domination and submission. The work of Pierre Bourdieu, particularly his concept of "symbolic violence", illustrates how patterns of male domination are perpetuated through education, institutions and cultural practices, often unconsciously.

From a sociological point of view, patriarchy developed as a response to historical necessities, such as the transmission of property or the division of labour based on physical ability. However, these initial justifications have been transformed into absolute truths, fixed in people's minds. This dynamic has led to a hierarchisation of the sexes, legitimised by religious, scientific and philosophical ideologies.

Social psychology also reveals that power relations between the sexes are expressed through cognitive biases, such as the 'competence stereotype' that favours men in professional spheres. These biases, which are often unconscious, maintain a structural imbalance that cannot be dissociated from cultural norms.

The role of family and educational conditioning

The family, as the first social structure to which an individual belongs, plays a crucial role in gender conditioning. From early childhood, the behaviours, expectations and values instilled in children reflect and perpetuate patriarchal norms. For example, boys are often encouraged to develop traits associated with competition and strength, while girls are valued for their obedience and empathy.

Education, whether formal or informal, reinforces this conditioning. School textbooks, gendered toys and teachers' behaviour all contribute to the reproduction of inequalities. In adolescence, this conditioning is often intensified by messages conveyed by the media and peers, creating a vision of the world in which traditional roles seem 'natural' and inevitable.

However, these patterns are not set in stone. Modern educational approaches aimed at deconstructing stereotypes and promoting equality from an early age show that it is possible to break this cycle. The key lies in raising our collective awareness of the underlying mechanisms that maintain this conditioning and in putting in place the tools to transform them. So, understanding patriarchy as a system as much as a conditioning opens the way to shared emancipation, where men and women can work together for an egalitarian future.

5. Sexuality as an arena for control and oppression

Sexuality through the ages: taboos, injunctions and abuse

Since the earliest civilisations, sexuality has been an area subject to numerous regulations and taboos, often used as tools of social control. Patriarchal societies codified sexuality by imposing strict standards on what was and was not considered acceptable, especially for women. In ancient times, for example, virginity before marriage was sacralised for women, while men enjoyed greater sexual freedom.

These injunctions were often supported by religious doctrines, which associated female sexuality with the potential for sin or social chaos. The control of women's bodies through practices such as arranged marriage, genital mutilation and the wearing of specific clothing illustrates how female sexuality was perceived as a threat to be controlled.

In modern societies, although certain freedoms have been gained, abuses persist. Sexual violence, harassment and exploitation are extreme manifestations of this control, often perpetuated by an imbalance of power between the sexes. These abuses are rooted in centuries of conditioning and in the idea that women's bodies are objects to be regulated or owned.

The weight of culture and media representations

Culture and the media have played a central role in perpetuating sexual stereotypes. Films, advertisements and songs have often conveyed hypersexualised images of women, reducing them to objects of desire while glorifying a conquering masculinity. These representations have a profound influence on social expectations and individual behaviour.

In the digital world, social networks and online pornography accentuate these dynamics. They contribute to the normalisation of degrading behaviour and fuel a distorted vision of sexuality, where consent and mutual respect are often relegated to second place.

However, counter-discourses are emerging. Cultural and feminist movements are denouncing these representations and advocating a sexuality free of patriarchal injunctions. These initiatives show that it is possible to build a culture that values equality, respect and the diversity of sexual experiences.

Understanding the history and mechanisms of control around sexuality is essential to deconstructing gender inequalities. By identifying the roots of abuse and injunctions, we can work to create an environment where sexuality is experienced as a space of freedom and mutual consent, rather than one of domination.

Part 3: The contemporary crisis in gender relations

6. #MeToo: A liberation of women's voices

The socio-political context in which the movement emerged

The #MeToo movement has its roots in a socio-political context where gender inequality, although contested, was still largely present. Since the 1990s, sexual harassment and abuse scandals had emerged sporadically in the media, but without triggering any real revolutions. It was only at the dawn of the 21st^e^me century, with the rise of social networks, that the dynamic changed. These platforms offered an unprecedented space for sharing and solidarity, enabling women to bear witness to their experiences on a massive and visible scale.

In 2017, the revelations about Harvey Weinstein acted as a catalyst, highlighting the scale of systematic abuse in the entertainment industry. Led by influential media figures, the movement quickly spread to other sectors, revealing a widespread reality of sexual harassment and violence. At the same time, the cultural and political climate - marked by a growing awareness of economic and social inequalities - has encouraged a favourable reception for the #MeToo discourse. The movement is thus part of a continuum of struggles for equality, but with an unprecedented strength due to the convergence of digital tools and a breeding ground prepared by decades of activism.

Impact on social relations and gender perceptions

The impact of #MeToo on social relations has been both profound and controversial. On the one hand, it has reconfigured power dynamics, prompting many institutions to review their internal policies on sexual harassment and violence. The movement provided a forum for millions of women to express their views, raising the profile of gender issues and paving the way for greater recognition of victims' rights. It also highlighted the intersectionality[4] of discrimination, showing that women from ethnic or social minorities were particularly vulnerable.

However, the movement has also led to tensions in gender relations. Some men felt attacked or adopted an attitude of self-censorship, fearing that their actions would be misinterpreted. This reaction demonstrates the importance of comprehensive education on gender relations, in order to avoid a climate of mistrust and create genuine mutual understanding.

Beyond the conflicts, #MeToo has initiated a collective reflection on the way in which social norms influence behaviour and relationships. The movement has opened up a dialogue - admittedly imperfect, but essential if we are to imagine a future in which gender relations are no longer

[4] Intersectionality is a complex concept that describes the way in which different forms of discrimination (gender, race, social class, sexual orientation, etc.) intersect and influence each other.

defined by the dynamics of domination, but by values of respect, equality and cooperation.

7. Fear and confusion: a crisis in seduction?

Challenges to interpersonal relations

The #MeToo movement, while a necessary step towards equality and mutual respect, has highlighted deep-seated tensions in interpersonal relationships. The establishment of new norms around consent and respect has created a climate where individuals, particularly men, can feel uncertain about how to initiate or maintain a relationship. This uncertainty is not only the result of misunderstandings, but also of a collective questioning of practices and expectations that have long been taken for granted. Interactions have become the terrain of constant reassessment, where the fear of making a mistake can inhibit spontaneity and communication.

Consent, seduction and the quest for a new balance

Consent, which has become an essential pillar of modern relationships, has redefined the dynamics of seduction. However, this redefinition raises questions about the balance between respect and desire, between caution and passion. Some fear that the implicit codes of seduction, based on the interplay of looks and subtlety, are being replaced by formal protocols, thereby distorting the richness of human interaction. Yet these changes can be seen as an opportunity to build more authentic and fulfilling relationships, based on a deeper mutual understanding. The key lies in education and dialogue: learning to express one's limits, but also one's desires, in order to create a space where individual freedom coexists

with respect for others. This process is not without its pitfalls, but it opens the way to a renewed seduction, free from the dynamics of domination and abuse.

8. Justice and education: Tools for change

The reforms needed to differentiate between improper gestures and violence

The changing relationship between men and women requires a profound transformation of legal systems. It is essential to make a clear distinction between improper gestures and acts of violence, so that each situation can be dealt with proportionately and fairly. Improper behaviour, although unacceptable, is often the result of a lack of education or awareness, whereas violent acts are evidence of an intention to cause harm and require more severe penalties. Introducing training programmes for justice professionals, including judges and lawyers, would make it possible to incorporate a nuanced and enlightened approach. In addition, therapeutic measures, such as psychological follow-up for perpetrators of abuse, are essential to address the root causes of deviant behaviour and prevent its recurrence.

Education as a fundamental lever for deconstructing stereotypes

Education, as a pillar of any society, is an essential lever for reducing gender inequality. From a very early age, it is crucial to teach children to respect others, regardless of their gender, and to challenge ingrained stereotypes. School curricula can include lessons on gender equality, mutual respect and non-violent conflict resolution. At the same time, it is essential to make families and communities aware of the importance of an egalitarian

education. By encouraging open dialogue and highlighting the positive roles that everyone can play in society, education becomes a powerful tool for building a future in which relations between men and women are marked by harmony and respect.

Part 4: Towards a future that transcends divisions

9. Conditioning and projections : The keys to change

The world is what we are

At the heart of all human relationships are our perceptions and beliefs, the invisible filters through which we interpret and interact with the world. If, as my book 'The world is what we are' suggests, the outside world is a reflection of our inner world, then our projections onto others become the real architects of social structures, whether harmonious or conflictual.

These projections, often unconscious, are the product of our wounds, our expectations and our prejudices. They generate dynamics of opposition or domination, crystallising divisions rather than fostering unity. Yet recognising this mechanism opens the door to profound change. By becoming aware of our conditioning, we can deconstruct it and build relationships based on mutual understanding and genuine collaboration.

This chapter offers a reflection on the transformative power of introspection. If we can heal our inner conflicts and transcend our limiting beliefs, we can not only improve our interactions, but also actively participate in the creation of a world where diversity is no longer a source of division, but a foundation of collective wealth. By changing the way we perceive and project, we are not

only shaping fairer relationships, but also contributing to a more enlightened and harmonious humanity.

How our perceptions and beliefs shape our relationships

Relationships between men and women are not only influenced by external factors such as culture and education; they are also shaped by the projections that each person places on the other. These projections, fuelled by deeply held beliefs, can lead to misunderstandings, frustration and even conflict. For example, a man may perceive a request for equality as an attack on his masculinity, when in fact it is simply a call for fairness. Similarly, a woman may interpret a clumsy gesture as an attempt to dominate, because of past wounds or fears. By recognising these mechanisms, we can move beyond automatic reactions and establish more conscious, balanced relationships.

Change begins with awareness: questioning our beliefs and identifying the filters through which we see the other person. This process, though demanding, opens the way to relationships based on mutual understanding and respect, not on unrealistic expectations or hasty judgements. By transcending our individual conditioning, we contribute to a collective redefinition of gender dynamics, placing responsibility and cooperation at the heart of human interaction.

10. The elimination of gender markers: a necessary utopia?

Why gender is written on identity documents

Including gender on identity documents is based on administrative and legal traditions dating back to times when gender was seen as an immutable and determining element of individual identity. Historically, this distinction was intended to organise society, by regulating areas such as marriage, access to certain professions or legal obligations such as military service. However, this binary categorisation, although used for administrative purposes, reflects outdated societal norms and fails to take account of the diversity of gender identities. Today, as our understanding of the notions of gender and sex evolves, this registration raises questions about its relevance and the impact it may have on individuals who do not identify with these traditional categories.

The symbolic and practical impact of the abolition of the administrative gender

Removing gender from administrative documents is a bold move, both symbolic and practical. On a symbolic level, it sends a strong message in favour of equality and recognition of the plurality of gender identities, by rejecting the rigid labels imposed in the past. This gesture could help to reduce systemic discrimination and strengthen the feeling of inclusion for non-binary or transgender people.

Envisioning a world without administrative gender markers requires a profound rethink of the structures that govern our societies. Is this a utopia? Perhaps it is. But this approach embodies an aspiration to go beyond artificial divisions and build a society where individual identity takes precedence over imposed categories. It calls for a collective dialogue to assess the implications of this change and devise solutions that reconcile inclusion and organisational needs.

Rethinking language: between gender differentiation and neutrality

The idea of abolishing the administrative gender cannot be fully discussed without examining the French language itself, where the differentiation between masculine and feminine is omnipresent. Unlike English, which does not systematically mark the gender of words or adjectives, French imposes this distinction right down to the fundamental structures of written and oral communication. This differentiation has its roots in the historical development of French, influenced by Latin, where the grammatical gender already existed but did not necessarily reflect a strict division between masculine and feminine. In the 17th century, normative choices, notably under the influence of the Académie française, established the supremacy of the masculine over the feminine in grammatical agreements. The famous rule "the masculine takes precedence over the feminine" is the most telling example, establishing a hierarchy in the language itself.

This gendered differentiation in the French language has far-reaching implications. It helps to reinforce stereotypes by associating specific roles or qualities with one gender. For example, adjectives or professional titles have long reflected

gender bias, reinforcing preconceived ideas about the abilities or place of men and women in society. The structure of language can thus perpetuate inequalities, even unconsciously.

Yet intelligence, creativity and genius know no gender. The literary, philosophical and artistic works produced by men and women demonstrate that the distinction between male and female is irrelevant when it comes to expressing talent or thought. From George Sand to Marguerite Yourcenar, and including the male pseudonyms adopted by some female authors to get round prejudice, literary history shows that gender barriers are artificial and do not hinder genius.

Today, it is essential to reflect on the evolution of the French language in order to keep pace with societal change. The introduction of neutral or inclusive forms (such as the use of "iel" or epicene formulations) is one response to these challenges, although these proposals are giving rise to passionate debate. Rethinking language does not mean erasing its history, but adapting it to reflect a more egalitarian society, where individuals are not defined or limited by their gender.

Language, as a reflection and tool of thought, has the power to influence our perceptions of the world. Adopting a less gendered approach to French could not only promote inclusion, but also affirm that a person's intelligence and value lie in their individuality, not in arbitrary categorisation.

Towards overcoming gendered distinctions in sport

Sport, as a reflection of society, is deeply imbued with gender distinctions. At present, sporting competitions are largely divided into male and female categories, an organisation justified by observed physiological differences, particularly in muscular strength, speed and endurance. However, history

shows that this performance gap between men and women is gradually narrowing, thanks to advances in sports science, changes in society and greater equality in access to training, resources and recognition.

Some examples illustrate this convergence. In athletics, women's records are gradually approaching their male equivalents, although gaps remain. In some endurance sports, such as ultramarathons and open water swimming, women's performances sometimes rival those of men, challenging traditional distinctions. This progress is the result of changing attitudes, which now fully recognise the sporting potential of women, and of innovations in training and physical preparation.

If this trend continues, we can imagine a future in which the physiological differences linked to biological sex are sufficiently reduced to make mixed sports competitions possible, without gendered categories. This scenario would involve a radical transformation in the way sport is organised. Selections and rankings could be based solely on individual performance criteria, irrespective of gender.

However, such a transition raises complex questions. How can we ensure that this development does not penalise women, whose overall performance is still influenced by biological factors such as muscle density and hormone production? What role would the inclusion of transgender or non-binary athletes play in this new model? These questions call for in-depth ethical and scientific reflection to avoid new forms of inequality.

Despite these challenges, overcoming gendered categories in sport could embody a more egalitarian society, valuing above all individual talents and abilities. By rethinking sport in this way, we could not only reflect inclusive values, but also redefine the very notion of competition, focusing on universal

excellence rather than gendered distinctions. This future, however distant, deserves to be envisaged and prepared for, taking into account scientific advances and aspirations for real equality.

Gender markers in the workplace: obstacles and opportunities

The world of work is one of the areas where gender distinctions manifest themselves most strongly, influencing the trajectories of individuals in ways that are often unequal. Gender stereotypes, pay disparities and the traditional division of labour are systemic barriers, but they also provide an opportunity to reflect on a world where gender markers are no longer decisive factors in access to professional opportunities.

Despite the progress made in many countries, gender stereotypes persist. Women are often perceived as being better suited to "relational" or "emotional" positions, while men are associated with technical or authoritative roles. These prejudices, although increasingly challenged, still influence recruitment processes, promotions and professional recognition. Removing gender markers could help to neutralise these implicit expectations, favouring evaluation based solely on skills and results.

Pay inequality between men and women remains a major issue. On average, women still earn less than their male counterparts for equivalent positions, a reality often linked to systemic biases. Removing gender markers could help create greater transparency in pay policies, by eliminating the biases that influence negotiations and performance assessments.

Some sectors remain largely dominated by one gender, such as tech or engineering for men, and teaching or care for women.

This division reflects not only cultural biases, but also structural barriers to access to certain professions. Imagining a world without gender markers would encourage individuals to pursue their aspirations without fear of societal judgement or the limitations imposed by their gender.

Removing gender markers from recruitment processes could also be an effective response to unconscious bias. For example, anonymous CVs or interviews focusing exclusively on technical and behavioural skills could reduce inequalities in access to opportunities. Similarly, management free of gender stereotypes could create more inclusive working environments, encouraging collaboration and innovation.

A professional world without gender markers would pose new challenges, particularly for equality policies that currently rely on gendered categories to measure progress. However, it would also pave the way for a society in which individual worth would no longer be judged through the prism of gender, but solely on the basis of commitment, talent and achievement. This transition will require a collective effort and a profound transformation of mentalities, but it could represent an essential step towards true equality of opportunity.

Gender and technology: towards bias-free artificial intelligence

Artificial intelligence (AI) is gradually establishing itself as a key player in the management and transformation of our societies. However, it is not exempt from the biases present in the data that feeds it. When it comes to gender, these biases are particularly problematic, as the algorithms, designed to be neutral, are based on data sets that are often imbued with gendered stereotypes. This leads to unconscious discrimination,

perpetuating and even amplifying the very inequalities that human societies are seeking to reduce.

Gender bias in AI originates in the historical data used to train the models. If this data reflects a society where gender roles are strictly defined and where women and men do not occupy the same positions or have access to the same opportunities, the algorithms will reproduce these disparities. For example, recruitment software powered by past data has sometimes favoured male applicants for technical positions, based on the historical predominance of men in these sectors. Similarly, AI-enabled voice assistants often feature female voices and are programmed to adopt behaviours that are deemed "empathetic" or "helpful", reinforcing gendered stereotypes.

The explicit inclusion of gender markers in the data used to train AI is one of the main causes of these biases. Removing or neutralising these markers could be a decisive step towards truly inclusive technology. This would involve not only developing datasets devoid of unnecessary gender distinctions, but also designing algorithms capable of actively detecting and correcting gender biases.

For example, voice recognition tools could be trained to identify human voices without making any gender distinctions, making it possible to offer responses tailored to each individual regardless of gender. Similarly, recommendation or search algorithms could be designed so as not to favour one group based on gendered criteria, thus contributing to a fairer user experience.

It is crucial that the developers and engineers responsible for these technologies are made aware of inclusivity issues and trained to detect bias. At present, the technology industry itself is marked by an under-representation of women and gender

minorities, which can exacerbate the shortcomings in taking equality issues into account. Diversifying the teams responsible for designing and testing AI could greatly help to identify and correct gender biases, thereby promoting more representative and inclusive technology.

Imagining totally gender-neutral AI is a major technical and ethical challenge. It will require concerted efforts by governments, technology companies and researchers to develop ethical standards and appropriate regulatory frameworks. However, the opportunities are immense. AI freed from gender bias could radically transform the fields of education, health and work, ensuring a fairer distribution of resources and opportunities.

Interpersonal relations in a world without gender distinctions

The elimination of gender markers, beyond its administrative and societal impact, would profoundly transform interpersonal relationships. In a world where the categories 'man' and 'woman' no longer condition expectations, roles or social dynamics, it is legitimate to wonder about the consequences for family relationships, love affairs and friendships.

In many cultures, parental roles are still strongly gendered: the mother is often seen as the main emotional and educational pillar, while the father is associated with material support and authority. The disappearance of gendered distinctions would challenge these traditional roles, paving the way for more shared and egalitarian parenting. The terms "father" and "mother" could be replaced by neutral designations such as "parent" or "guardian", reflecting the functions performed rather than the gender of the individuals concerned. This could also lead to greater acceptance of non-traditional families, such

as single-parent families or same-sex families, and foster an environment where each member is valued for their unique contribution, regardless of their gender.

In romantic relationships, gendered stereotypes have historically shaped expectations and behaviour: men are often seen as the initiator and protector, while women are seen as the object of seduction or the nurturing figure. Removing gender markers would free individuals from these rigid patterns, allowing greater diversity in the ways they experience love and intimacy.

Interactions would no longer be guided by gender assumptions, but by shared affinities, values and desires. Relationships could become more fluid, and norms such as task allocation or financial expectations could be redefined according to individual skills and preferences, rather than cultural conventions.

Friendships, often marked by specific expectations depending on whether they are between people of the same or different genders, could also evolve in a world without gendered distinctions. Platonic relationships would gain in authenticity, as the barriers linked to the perception of gender were erased. For example, male-female friendships could develop without the shadow of stereotypes or misunderstandings often associated with gendered dynamics.

In a context where gender distinctions no longer exist, human interactions would be refocused on universal qualities such as empathy, communication and mutual respect. The values of collaboration and equality could replace those of domination or submission often implicit in traditional gendered relationships. This would provide a framework conducive to a society where

everyone is valued for their uniqueness and contributions, rather than for their membership of a predefined category.

However, this change would not be without its challenges. The absence of gendered markers could lead to an initial sense of cultural disorientation, forcing individuals and communities to redefine their identities and relationships. Social norms, which have long been based on binary roles, would have to be replaced by new and inclusive codes, which would take time to establish.

In a world without gendered distinctions, interpersonal relationships could become fairer, more fluid and more centred on individual truths. This development would mark a step towards a society in which humanity, in all its diversity, would be recognised and valued without the limitations imposed by gender categories. It would also offer a unique opportunity to re-examine the fundamental values that underpin our human connections, fostering a future where relationships are deeply rooted in mutual recognition and freedom to be.

Cultural and artistic representation in a post-gender world

The arts and the media have always played a fundamental role in the construction and dissemination of gender representations. Through stories, roles and images, gendered distinctions have become part of the collective imagination, profoundly influencing the way we perceive ourselves and others. But in a world where gender markers are gradually abolished, these representations would evolve to reflect a society free of binary categories. What impact might this have on artistic creation, cultural narratives and the identities they express?

Traditionally, cultural and artistic narratives have often been based on gendered archetypes: the courageous hero, the princess to be rescued, the femme fatale, or the sacrificial

mother. These roles, while powerful, limit the diversity of human experience represented. In a post-gender world, these archetypes could be replaced by more complex characters, whose character traits and motivations transcend stereotypes.

Literary, cinematographic and theatrical works could then focus on telling universal stories, where individuals would be defined by their aspirations, dilemmas and choices, rather than by their membership of a genre. This would offer an unprecedented opportunity to revisit myths and legends through an inclusive prism, where heroes and heroines would be redefined outside traditional shackles.

In today's media, gender distinctions still largely influence the roles assigned to men and women, whether in advertising, television series or entertainment programmes. Removing gender markers could profoundly transform these industries. For example, advertising campaigns could stop targeting products according to gender and focus instead on individual needs or interests. Series and films could explore human relationships and social dynamics without presuming gender expectations.

This change would also have an impact on the way the media shape beauty standards. By abandoning gendered ideals - such as muscularity for men or slimness for women - they could celebrate a wider diversity of appearances and bodies, reinforcing self-acceptance for all.

Art has long been fertile ground for the subversion of gendered norms. Artists such as Claude Cahun, Marcel Duchamp (and his female alter ego Rrose Sélavy) and Frida Kahlo have explored multiple identities, playing with gender codes to question the conventions of their time. In a post-gender world, this trend

could be amplified, with works that celebrate the fluidity and diversity of human identities.

Disciplines such as dance, theatre and music could also see the emergence of new forms of expression, freed from gendered constraints. Collaborations between artists could become laboratories for innovation, where experiences and perspectives transcend binary categories to explore the very essence of the human being.

Finally, removing gender markers from cultural representations could help to broaden the collective imagination by making narratives and roles accessible to all. This would strengthen the sense of inclusion and give everyone the opportunity to see themselves reflected in artistic works.

Furthermore, the recognition of creativity as a universal human quality could put an end to the implicit hierarchies that value certain works according to the gender of their creator. History is full of examples where women artists, writers and composers have been underestimated or forgotten, while their male counterparts have received disproportionate recognition. In a post gender world, these biases could be deconstructed, enabling a more equitable assessment of talent and works.

The legal and political impact of a world without administrative gender

The removal of gender markers from administrative documents raises complex questions about the very foundations of many legal and political systems. These systems, historically built around binary distinctions between men and women, have often institutionalised gender-specific rights, obligations and policies. In a world without administrative gender, how would these frameworks evolve to accommodate a society where individual

identity takes precedence over categories? This sub-chapter explores the challenges and opportunities of such a transformation.

Many legal rights and protections are currently defined according to gender. For example, maternity and paternity leave, which recognise the biological and social roles associated with parenthood, should be reimagined in a post-gender world. One solution could be to introduce universal parental leave, where the duration and terms and conditions would no longer be linked to gender, but simply to the parental role. This would offer greater equality by allowing each parent, whatever their gender identity, to share equally in the responsibilities associated with the birth or adoption of a child.

Similarly, anti-discrimination policies, such as those protecting women against gender-based violence or unequal pay, would need to be reconfigured. Rather than targeting a specific gender, they could extend to protecting anyone vulnerable to prejudice or abuse, whatever the reasons for their vulnerability. This would ensure a more inclusive justice system, adapted to the diversity of human experience.

Quota policies, particularly in the political and economic spheres, are often designed to correct historical imbalances between men and women. In a world without administrative gender, these quotas would become obsolete in their current form. However, the need to ensure real diversity in decision-making bodies would remain. An alternative might be to extend these quotas to other criteria, such as diversity of experience, career paths, or even identities (including non-binary identities and other marginalised minorities).

These inclusive quotas could enable different voices to be represented more fairly, while breaking with a binary view of

gender. This would encourage political and economic decisions that are more representative of complex social realities.

Internationally, differences between national legal frameworks would complicate the adoption of a world without administrative gender. Some countries, where rights and obligations are deeply rooted in gendered distinctions (particularly in relation to marriage, inheritance or civil status), may resist such developments. This could lead to disparities in the rights recognised to individuals depending on their place of residence or citizenship.

Progressive harmonisation of international laws, based on universal human rights rather than gender, would represent a major but essential challenge. For example, international conventions on children's rights or workers' rights could be revisited to reflect a post-gender vision, focusing on individual needs and capacities rather than biological or administrative distinctions.

One of the central challenges of a post-gender world would be to reconcile collective and individual rights. Feminist demands, which have historically been based on the recognition of women as a distinct social group, would have to be rethought from a universal perspective. This would not mean abandoning the fight against inequality, but rather transforming its foundations to include all forms of oppression, whether linked to gender, sexual orientation, ethnic origin or other factors.

Furthermore, the removal of gender markers could pave the way for wider recognition of plural and fluid identities, by making legal frameworks more flexible and inclusive. Marriage laws, for example, could be universalised so that they no longer take into account the gender of the partners, but only their mutual consent and reciprocal rights.

Finally, removing gender markers from political and legal systems would require governance that is capable of adaptation and innovation. Legislators, judges and decision-makers would have to draw on principles of justice and equality while reinterpreting existing frameworks. This transformation could also encourage greater participation by citizens, who would be called upon to reflect collectively on the values and standards that should guide a post-gender society.

11. Imagining a world without division

Men and women united in a collective vision

A world without divisions between men and women depends on building a collective vision, based on mutual respect and interdependence. From this perspective, men and women are no longer competing opposites, but equal partners who enrich society through their unique contributions. Recognition of differences should not lead to separation, but to a harmonious complementarity in which each person is valued for his or her human qualities, regardless of gender. This unity involves transcending traditional paradigms, rejecting pre-established roles to build a society where cooperation replaces rivalry. By building on a shared vision of rights, opportunities and responsibilities, it becomes possible to work together towards collective goals that benefit everyone.

The end of mutual exploitation and the start of genuine collaboration

To achieve true equality, it is essential to put an end to mutual exploitation, whether emotional, economic or social. Too often, relationships between men and women have been marked by power games or unspoken expectations that reinforce inequalities. Transformation requires collective and individual awareness, where everyone recognises their own biases and responsibilities.

Authentic collaboration requires creating open spaces for dialogue, where differences are discussed without

judgement, and where everyone's needs are heard and respected. It also means revaluing the qualities of empathy, support and cooperation, which are often relegated to gendered roles, and integrating them as universal strengths. By ceasing to see themselves as adversaries or tools, men and women can become allies in building a fairer, more balanced society.

Imagining a world without division is not a naïve dream, but an achievable ambition, based on a shared desire to overcome historical antagonisms. This world is part of a dynamic in which the individual, freed from gendered constraints, becomes first and foremost an actor for the common good, working for a future in which collaboration prevails over domination.

12. The union of masculine and feminine principles: a psychic and universal perspective

In a society marked by divisions based on gender, it is crucial to think about approaches that transcend these differences in order to envisage a harmonious future. Exploring the psychic balance between masculine and feminine principles offers a universal and inclusive way forward. These principles, present in both men and women, go beyond biological distinctions and embody fundamental energies that influence the way we are, think and feel.

The forces of affirmation and abandonment: an essential duality

The masculine force, symbolically associated with assertion, represents will, action and direction. It drives the individual towards a determined goal, to assert himself in the world and bring his ideas to fruition. In counterpoint, the feminine force, linked to abandonment, reflects receptivity, introspection and sensitivity. This energy fosters an openness to feeling, an intuitive connection with the world, and an ability to integrate experiences in a profound way.

These two forces, although seemingly opposed, coexist in every human being and complement each other. However, when an imbalance develops, the consequences are profound and are reflected in both the individual and society. Excessive assertiveness, disconnected from receptivity, has historically led to the domination of men

over women, a quest for power based on strength, conquest and the will to control. Conversely, excessive abandonment, devoid of affirmation, has often locked women into a role of submission, sacrifice and self-effacement.
:
Thinkers such as Carl Jung have stressed the importance of the union between animus and anima, the masculine and feminine aspects within each of us, in order to achieve complete individuation, in other words, a fully balanced and authentic life. Mystics from Rûmî to Maître Eckhart have evoked this harmony as a path to spiritual awakening, where conscious action and intuitive receptivity unite to transcend inner divisions. Simone de Beauvoir, in *Le Deuxième Sexe (The Second Sex)*, denounced the destructive consequences of these imbalances on male-female relations, stressing that true freedom requires a redefinition of these forces beyond biological assignments.

An imbalance between these principles not only disrupts human relationships; it also gives rise to entire societies based on competition and exploitation, or, on the contrary, stagnation and fatalism. Rediscovering this balance means reintegrating a fundamental part of our humanity and opening the way to psychic, spiritual and collective transformation. It is this balance that enables us to overcome apparent dualities and build a world where affirmation and abandonment, action and intuition, coexist harmoniously.

The transcendence of gendered identifications

From birth, we are conditioned by our biological gender, which influences our social roles, expectations and behaviour. This conditioning can sometimes create internal conflicts, particularly when the dominant psychological gender does not correspond to the biological gender. This dissonance, although distressing, reveals the importance of not identifying exclusively with one's body, but of listening to and following each individual's own psychic orientation.

From this perspective, the biological difference between men and women should be considered primarily in the context of procreation, without determining identity or aptitudes. Such a vision makes it possible to go beyond the gender divide and offer everyone the freedom to define themselves beyond imposed norms.

The union of principles: towards universal wholeness

The balance between the masculine and feminine principles within each individual opens the way to psychic and spiritual wholeness. This union does not mean denying differences, but integrating them into a dynamic of harmony. By cultivating this balance, we can move beyond divisive dualities to achieve inner unity.
In the context of human relationships, this completeness makes it possible to rethink the union between two beings. When it is guided by a transcendent objective, such as procreation or the creation of a common project, the union is no longer based on identification with the body or

gender, but on mutual recognition of the complementary strengths of each. Thus, in this space of equality and respect, biological distinctions are erased in favour of a communion of energies.

A vision for the future

Integrating this reflection on the union of masculine and feminine principles into our contemporary society represents a major challenge, but also an opportunity. It invites us to rethink the relationship between men and women, no longer as opposition or hierarchy, but as collaboration based on complementarity and mutual respect.

This vision is not limited to relationships, but extends to all spheres of social life. By promoting psychological balance in each individual, it offers a basis for building more harmonious relationships and a more inclusive society. More than a utopia, it is a necessary development to transcend divisions and pave the way for a future where everyone can fulfil their potential.

Conclusion

13 A report on relations between men and women

Throughout this book, we have explored the many facets of relations between men and women, from their historical origins to the contemporary crisis. This journey has revealed complex dynamics, combining cultural conditioning, biological influences, social changes and personal quests for fulfilment. We found that gender inequalities are not just historical or social facts, but are also rooted in perceptions and beliefs that have evolved over the centuries.

Historical accounts have shown how patriarchy has structured human societies, placing men in a dominant position and assigning women limited roles. The industrial revolutions and emancipatory movements have certainly brought significant advances, but deep-seated conditioning remains, influencing our behaviour and expectations. The #MeToo movement, by liberating women's voices, has highlighted the extent of systemic abuse while opening up a space for dialogue on power relationships and human relations.

However, this evolution is accompanied by growing confusion. Men and women often find themselves in opposition, each seeking to defend or redefine their place in a changing world. This polarisation, while understandable in the light of accumulated injustices, runs the risk of reinforcing divisions. Rather than being

perceived as an opposition between two genders, the issue of gender relations could be reconsidered from a more inclusive perspective, that of the human being as a global entity.

One of the major findings of this book is therefore that gender inequalities reflect both historical conditioning and a lack of inner harmony. In dissecting these dynamics, we have also seen that change cannot be imposed solely by external rules or conflicting struggles. These approaches, while essential to a certain extent, need to be complemented by a deeper questioning of how we perceive and integrate the masculine and feminine, not only in our relationships, but also within ourselves.

14. Children's education: a fundamental lever for change

If one of the pillars of change lies in personal transformation, it is clear that education plays a key role in this process. Children, still malleable in their understanding of the world and their relationships with others, are the breeding ground on which a society freed from gender divisions and patriarchal conditioning can emerge. While parents have an essential role to play, it is at school that the common foundations of a new society can be laid.

As a place of learning and socialisation, school offers a unique opportunity to deconstruct the gender stereotypes that are often ingrained in young minds through the family, the media and cultural structures. By adopting inclusive and egalitarian teaching practices, teachers can encourage children to develop a vision of the world in which roles and abilities are not assigned according to gender. This involves valuing both qualities traditionally perceived as masculine, such as assertiveness and competition, and those associated with femininity, such as empathy and cooperation, while emphasising that they are not linked to a biological gender.

Concrete initiatives, such as integrating equality education into school curricula, can raise awareness and promote critical thinking among young people. For example, analysing history from a disaggregated perspective, exploring the contributions of women and minorities who are often invisible, or encouraging gender diversity in

sports and cultural activities are all ways of opening minds to new ways of thinking about humanity.

However, education is not just a matter for schools. It must extend to all levels of society, particularly in the home. Parents, like teachers, have a crucial responsibility: to be living role models for their children. It is vital that they embody in their actions and words this union of masculine and feminine principles, demonstrating that it is possible to transcend divisions and live in balance with oneself and others.

15 Inner transformation as the basis for lasting change

History shows us that profound transformations in society cannot be fully achieved by purely external means, however laudable they may be. Laws, militant struggles and social movements play an essential role in laying the foundations for formal equality and breaking down oppressive patterns. However, these advances remain fragile if they are not accompanied by an inner change in individuals. As Jiddu Krishnamurti pointed out, wanting to transform the world while remaining trapped in one's own conditioning often leads to conflicts that perpetuate divisions.

Fighting against sexism, patriarchy or social injustice by remaining identified with one's gender or social role can unwittingly fuel the separations we are trying to overcome. The key to lasting change lies in paying close attention to oneself, an introspection that enables us to see and understand our own conditioning. It is through this attention and understanding that we can deconstruct the internal mechanisms that perpetuate divisions.

This inner transformation involves recognising the psychic dynamics linked to the masculine and feminine principles. It calls for conscious work to overcome restrictive identifications and embrace inner unity. This journey is neither simple nor immediate. It requires a willingness to question our certainties, to overcome our fears and to embrace the complexity of our being. Yet it is only when our own perceptions, beliefs and behaviours

change that we can truly contribute to a more harmonious world.

The challenge is therefore both individual and collective. It is not just a question of wanting a better world, but of becoming that better world through our choices and our actions, by embodying the values of unity and reconciliation. The external struggle, without this inner foundation, risks lacking depth and durability. Conversely, a genuine inner awakening can inspire change that naturally radiates out into society, transforming human relationships in authentic and lasting ways.

16 The union of masculine and feminine principles, a psychic, spiritual and collective key

The union of masculine and feminine principles within ourselves is a fundamental key to transcending divisions, not only on an individual level, but also on a collective and spiritual level. These principles, present in each of us, are not limited to biological differentiation. They symbolise two complementary energies: affirmation and receptivity, action and introspection, reason and intuition. As long as these energies remain in opposition or imbalance within us, they are projected onto the outside world, creating conflicts, divisions and power struggles.

At a psychological level, integrating these two principles means reconciling aspects within ourselves that are often perceived as opposites. It means recognising that assertiveness is not incompatible with sensitivity, just as vulnerability is not a sign of weakness. By uniting these polarities, we achieve greater inner fulfilment, a harmony that is reflected in our relationships with others. It also frees us from gendered conditioning, which limits our potential by locking us into rigid expectations linked to our biological sex.

On a spiritual level, this union represents a path towards the profound unity of being. Many spiritual traditions, from Taoist philosophy to esoteric Christianity, evoke this inner alchemy as a passage towards awakening or wholeness. Jesus himself, in some of his teachings, seems to have evoked this transcendence of dualities, where man and woman, heaven and earth, become one. This vision

goes beyond the limits of gender to invite a universal experience of being, where everyone, regardless of sex or social role, can rise above divisions.

Finally, on a collective level, the inner union of the masculine and feminine principles paves the way for a reconciled society. A society where men and women no longer see themselves as opposites or adversaries, but as complementary partners working together for the common good. This inner integration fosters cooperation based on mutual understanding, rather than competition or power. It also enables us to transcend gender conflicts and envisage more inclusive, respectful and egalitarian relationships.

So this quest for inner union goes far beyond the individual. It becomes a spiritual and political act, a cornerstone for building a world where divisions are erased in favour of universal harmony. Far from being a utopia, this perspective is an invitation to rethink our ways of thinking and to envisage a unified humanity, where everyone finds their rightful place by being fully themselves.

17 Towards an inclusive and reconciliatory approach

To envisage a world free of tensions between men and women, it is crucial to adopt a less confrontational and more inclusive approach. This means recognising that external struggles cannot succeed without deep inner work, in which everyone strives to deconstruct their own conditioning. This process is not a denial of historical injustices or inequalities, but a way of transcending divisions and building a society based on understanding and unity.

Rather than pitting the sexes against each other, a reconciliatory approach is based on the recognition of each other's experiences and wounds, whether they be women who have suffered centuries of oppression or men who are also trapped in alienating stereotypes. This mutual recognition can only come about if each individual agrees to look inwards, to question his or her fears, prejudices and often unconscious expectations. In this, men and women share a common responsibility: that of creating a space for dialogue where respect and empathy take precedence over accusations and resentment.

Working towards the union of the masculine and feminine principles within ourselves is an essential step in this direction. By accepting our inner polarities, we become able to see the other person not as an opposite or a threat, but as a mirror. This inner integration enables us to move beyond power struggles and establish balanced relationships based on equality and complementarity. It

invites us to abandon relationships of domination in order to co-construct authentic partnerships.

On a collective level, this approach means reconsidering educational models, public policies and social structures in order to promote genuine inclusion. It is not simply a question of redistributing roles or eliminating differences, but of creating a framework in which everyone, male or female, can express their full potential without being limited by their gender. This requires a transformation of the social imagination, where the notions of power, sensitivity, cooperation and autonomy are no longer gendered, but recognised as universal human qualities.

Finally, an inclusive approach requires us to rise above the polarising discourses that drive wedges between the sexes. It is not by pitting men and women against each other that we will build a better future, but by recalling what unites us as human beings sharing a common destiny. It's time to focus on a vision of unity, where differences are no longer sources of division but of wealth, and where complementarity becomes the foundation of a balanced and harmonious society.

This inner and outer reconciliation, though complex, is a hopeful prospect. By working together, in a dynamic of mutual respect and dialogue, we can transform not only our personal relationships, but also the social structures around us. Change begins within ourselves and naturally extends to the world. It is this global transformation, rooted in unity and reconciliation, that paves the way for a fairer and more humane future.

Appendix:

18. Examples of egalitarian societies

In this section, we present a series of case studies and historical examples that illustrate and expand on the themes discussed in the previous chapters. These examples offer a concrete perspective on how the principles and dynamics discussed manifest themselves in the real world.

Hunting and gathering societies

Take, for example, the San (people) of the Kalahari desert in southern Africa.

The San, also known as the Bushmen, are one of the oldest peoples of southern Africa and represent a remarkable example of an egalitarian hunter-gatherer society. Living mainly in the Kalahari Desert, their way of life and social structure offer a glimpse into historical egalitarian societies

The San hunt and gather for their livelihood, using extensive ancestral knowledge to identify and harvest edible plants and hunt game. Their diet is varied and adapted to the arid environment of the Kalahari.

A key feature of their society is the equitable sharing of resources. The products of hunting and gathering are distributed equally within the community, ensuring the survival and well-being of all members.

The social structure of the San is characterised by the absence of a rigid hierarchy. Decisions are taken collectively, and there is no centralised leader or dominant power structure. Conflicts are generally resolved through discussion and consensus.

The San have a deep and respectful relationship with nature. They believe in the interconnection between all living beings and the environment, and this belief is integrated into their lifestyle and spiritual practices.

The San have a rich oral and artistic tradition, particularly through their rock art and stories handed down from generation to generation. These traditions bear witness to their history, their beliefs and their connection with the land.

The San face modern challenges, including the loss of their traditional lands, the impact of modernisation and conflicts with government policies. These challenges threaten their traditional way of life and egalitarian social structures.

Efforts are being made to preserve their way of life, recognising their rights to their ancestral lands and promoting their unique knowledge of the environment. These efforts are crucial to the conservation of their culture and heritage.

Australian Aborigines:

Australia's Aboriginal societies are among the oldest continuous cultures on the planet. Their way of life, beliefs and social systems offer a valuable insight into the egalitarian practices and structures that have persisted for millennia.

Although technologically simple, Aboriginal societies possess a rich social and spiritual complexity. Their concept of property, community and the environment differs significantly from Western models and offers an alternative perspective on what it means to live in an egalitarian society.

The Aborigines' relationship with their environment is deeply integrated into their culture and spirituality, and represents a model of harmonious coexistence with nature.

The history of the Aborigines, particularly in the face of colonisation and modern change, is a testament to their resilience and adaptability, qualities that should be explored in the context of egalitarian societies.

The colonisation of Australia by Europeans, which began at the end of the 18th century, led to disease, conflict, population displacement and the loss of traditional lands for Aboriginal peoples. These factors led to a significant decline in their population and a major disruption to their traditional way of life.

Despite these challenges, Aboriginal Australians have shown remarkable resilience. They have preserved and continued to practise many aspects of their culture, including their language, art, music and spiritual traditions.

Over the course of the 20th century and right up to the present day, there has been a cultural revival and a movement to claim Aboriginal rights. There have been major struggles for recognition of land rights, social justice and reconciliation.

Legal advances, such as the 1992 legal decision known as "Fridays for Future" and the "Extinction Rebellion" challenging the doctrine of terra nullius, which held that Australia was an "empty" land prior to European colonisation.

Aboriginal communities continue to face challenges, particularly in the areas of health, education and economic equality. There is an ongoing effort to overcome these issues while preserving and revitalising their cultural heritage.

Traditional farming communities

Take, for example, the Iroquois tribes of North America.

The Iroquois tribes, also known as the Iroquois Confederacy, represent a notable historical example of traditional farming communities with an egalitarian social structure. Located in north-eastern North America, these

tribes offer a glimpse of agricultural societies organised on principles of equality and cooperation.

The Iroquois Confederacy was known for its democratic and participatory system of governance. Decisions were taken by consensus in councils made up of representatives from each tribe. This system encouraged equality and the active participation of all members.

Iroquois women played a central role in society. They were responsible for the land and agriculture and had significant power in decision-making, including the selection of male chiefs.

The Iroquois economy was mainly based on agriculture, with the cultivation of the "three sisters" (corn, beans and squash). The harvesting and distribution of food resources was organised in such a way as to ensure fairness and provide for the needs of the whole community.

A system of redistribution of goods ensured that no one in the community suffered shortages. This system strengthened social cohesion and mutual aid.

The Iroquois had a deep and respectful relationship with nature, regarding the land as sacred. Their spirituality was intimately linked to the land and the environment.

Oral traditions, ceremonies and the arts played an important role in preserving history, teachings and cultural values.

With the arrival of European settlers and subsequent changes, the Iroquois faced considerable challenges, including loss of land, forced assimilation and changes to their traditional way of life.

Today, the descendants of the Iroquois continue to fight for the preservation of their culture, their lands and their autonomy, maintaining their traditions and asserting their rights.

Island companies

Take, for example, the inhabitants of the Trobriand Islands in the Pacific.

The Trobriand Islands, located in the Admiral Islands archipelago in Papua New Guinea, offer a fascinating example of an egalitarian island society. The Trobrianders, known thanks to Bronisław Malinowski's anthropological studies in the early 20th century, have a unique social and cultural structure.

Trobriand society is organised according to a matrilineal system, where inheritance and descent are traced through women. This system gives women an important social status and considerable influence in the community.

The Trobriand economy is characterised by a complex system of exchange and giving, known as Kula. This network of exchange is not limited to material goods, but is also a means of strengthening social and political ties between different islands and communities.

The Trobrianders strongly value the principles of cooperation and mutual support. Their farming, fishing and trading practices are based on the principles of sharing and reciprocity.

Rituals and spiritual beliefs play a central role in the daily lives of Trobrianders. These practices strengthen social cohesion and community ties.

Over time, the Trobriand Islands have been exposed to external influences, notably colonialism and, more recently, globalisation. These factors have brought changes to the social and economic structure of the islands.

Despite these changes, Trobrianders continue to strive to preserve their unique culture while adapting to modern realities. Preserving their traditional way of life, while incorporating aspects of modernity, remains a major challenge.

Mountain Communities

Take the Sherpas of the Himalayas, for example.

The Sherpas, an ethnic group native to the Himalayan region, mainly in Nepal, provide an interesting example of a mountain community with egalitarian traits. Known worldwide for their mountaineering expertise, the Sherpas have a rich culture and a distinct social structure that reflects principles of equality and cooperation.

Sherpa is strongly focused on cooperation, which is essential for survival in the harsh environment of the Himalayas. This cooperation can be seen in agricultural activities, animal husbandry and, more recently, in trekking and mountaineering tourism.

Although there are chiefs and respected figures in the community, the Sherpas operate within a relatively egalitarian structure. Important decisions are often taken collectively, and there is a strong sense of equality and solidarity within the group.

The Sherpa's traditional economy is based on farming and livestock rearing. They practise subsistence farming and rear yaks and other animals, which are crucial to their way of life at altitude.

With the rise of tourism in the Himalayas, many Sherpas have turned to mountaineering guiding as a source of income. This activity has brought economic changes, but the Sherpas have been able to adapt their traditions and culture to this new reality.

They are deeply spiritual, with a strong respect for nature and the mountain environment. Their spirituality is influenced by Tibetan Buddhism, which plays a central role in their daily lives and beliefs.

They have a rich cultural tradition, including festivals, music, dance and oral histories that are passed down from generation to generation. These traditions strengthen the sense of identity and cohesion within the community.

The Sherpas face contemporary challenges, including the environmental impact of tourism and climate change in the Himalayas. They are struggling to maintain their traditional way of life while adapting to modern economic and environmental realities.

Egalitarian societies in ancient India

Ancient India, with its rich history and culture, offers a fascinating insight into the egalitarian societies that once flourished in this region. Among the most remarkable examples are the Indus civilisations, in particular the cities of Mohenjo-Daro and Harappa. Dating from around 2500 to 1900 BC, these cities bear witness to an advanced social and urban organisation, reflecting principles of equity and harmony that contrast with conventional ideas about ancient societies.

In the egalitarian societies of ancient India, the social structure differed radically from the complex hierarchies of later civilisations. These communities had a social organisation in which distinctions based on birth, caste or wealth were minimised or absent.

At the heart of these societies was the valuing of each individual according to his or her contribution to the community. Unlike later systems where social position was often determined by birth or the accumulation of wealth, these ancient societies recognised and respected individuals for their work, their skills and their

commitment to the common good. Artisans, farmers, teachers and other members of the community were all considered essential to the collective well-being.

The distribution of resources in these societies also reflected their egalitarian structure. Rather than allowing an elite to monopolise the majority of resources, they practised a form of equitable distribution that ensured that all members of the community had access to the necessary goods. This approach helped to reduce inequalities and ensure a decent standard of living for all.

The farming practices of these societies were based on principles of cooperation and sustainable land management. Instead of large farms owned by a few individuals, the land was often cultivated collectively, encouraging more efficient and respectful use of natural resources. Harvests were shared fairly, reflecting a deep commitment to the values of sharing and solidarity.

The cultural traditions of these societies emphasised the importance of community and collective well-being. Festivities, ceremonies and rituals were opportunities to strengthen social ties, celebrate community unity and reaffirm the values of equality and cooperation. These events were moments when collective identity was celebrated, reinforcing the sense of belonging and interdependence within the community.

The egalitarian social structure of ancient Indian societies illustrates an approach to community life that valued each individual and encouraged the equitable sharing of

resources. This social organisation, based on cooperation, mutual respect and solidarity, provides a model that contrasts sharply with the hierarchical and unequal structures that prevailed in many later civilisations.

In the egalitarian societies of ancient India, the relationship between man, nature and the cosmos was perceived as profoundly interconnected and sacred. This vision of the world influenced not only their spiritual beliefs, but also their daily practices and management of the environment.

The spirituality of these communities was linked to the earth and its elements. Rivers, mountains, forests and even animals were often venerated as manifestations or dwellings of deities. This sacred vision of nature encouraged an approach based on respect and reverence for the environment. Natural elements were not simply resources to be exploited, but vital aspects of a living and sacred world.

This spiritual rooting in nature was reflected in sustainable agricultural and ecological practices. The land was cultivated with care, avoiding techniques that could deplete or degrade it. Techniques such as crop rotation, the use of natural fertilisers and the preservation of biodiversity were commonplace. These practices reflected an understanding of the need to maintain the balance and health of ecosystems.

The management of natural resources was also imbued with this philosophy of respect and conservation. River

water was used wisely, avoiding waste and preserving its purity for future generations. Forests were protected and regarded as sanctuaries of biodiversity, essential to the life and well-being of the community.

Understanding and respect for natural cycles, such as the seasons, rain cycles and the movements of the stars, were also central to their lives. These cycles were often integrated into their belief systems and rituals, creating a close link between daily life, natural cycles and the cosmos.

In ancient India, spirituality transcended simple religious rituals to become embodied in a way of life imbued with ethics and moral values. This spiritual dimension was intimately linked to the daily practice of values such as empathy, compassion and non-violence, forming the ethical foundation of the societies of the time.

Empathy and compassion were not just theoretical concepts, but active principles that guided interactions within the community. These values encouraged individuals to put themselves in the place of others, to understand their needs and suffering, and to act in ways that contributed to the collective well-being. Compassion manifested itself in caring for the most vulnerable members of society, in welcoming and supporting those in need, and in a general approach to life that emphasised mutual aid and solidarity.

Non-violence was a central pillar of social and spiritual life. This approach went beyond the absence of physical

violence; it also encompassed non-violence in words, thoughts and actions. This philosophy encouraged respect for all forms of life and the peaceful resolution of conflicts, thereby fostering a more harmonious and less conflictual society.

Rather than focusing on domination, power or competition, spirituality was geared towards self-understanding, personal growth and the development of a higher consciousness. This inner search was often guided by meditative practices, philosophical studies and rituals that helped individuals connect with their inner essence and find a deeper meaning to their existence.

Analysis and lessons from these egalitarian societies

Resilience and adaptability are two fundamental qualities observed in historical and contemporary egalitarian societies. These qualities, demonstrated through diverse cultural and social examples, offer valuable lessons for understanding how communities can thrive despite challenges and change.

Traditional communities such as the San of the Kalahari or the Sherpas of the Himalayas have shown remarkable resilience in the face of environmental change. Their ability to adapt to difficult conditions, while preserving their cultural practices and ways of life, demonstrates a deep understanding of their environment and flexibility in their approach to subsistence.

In the face of colonisation, globalisation and other external influences, many egalitarian communities have been able to adapt while preserving their fundamental values. For example, the Iroquois integrated certain aspects of outside cultures while maintaining their egalitarian social structure and democratic system of governance.

In a changing economic and social context, these communities have demonstrated an ability to adapt while preserving equity and solidarity within their society. The integration of new economic activities, such as tourism for the Sherpa, has been achieved without compromising their values of cooperation and sharing.

These examples also show how cultural resilience is essential to maintaining community identity and cohesion. The transmission of traditions, languages and beliefs across generations is an act of resilience in itself, enabling communities to navigate a constantly changing world while remaining true to their heritage.

Value systems in historical and contemporary egalitarian societies play an essential role in shaping their social and economic organisation. These value systems, often centred on community, cooperation and respect for nature, offer unique perspectives on alternative and sustainable ways of living.

A common feature observed in many egalitarian societies, such as the Iroquois or the Sherpas, is the value placed on community and cooperation. These societies favour interactions based on mutual aid and sharing rather than

competition, contributing to greater social cohesion and a fairer distribution of resources.

Egalitarian value systems emphasise equality and social justice. For example, in matrilineal societies such as the Trobriandese, gender equality is more pronounced, with women playing key roles in society. Such structures contribute to a more equitable distribution of power and resources.

Deep respect for nature is a central value in many egalitarian societies. The San people of the Kalahari, for example, live in harmony with their environment, using sustainable hunting and gathering methods. This respectful relationship with nature ensures the sustainability of their way of life and the preservation of the ecosystem.

Spirituality and cultural traditions play a significant role in strengthening community values. These traditions, often passed on orally, strengthen social ties and transmit important values from one generation to the next.

Sustainable Practices in Egalitarian Societies offer concrete examples of how communities can interact with their environment in a respectful and sustainable way. These practices, observed in various traditional cultures, demonstrate a deep understanding of ecological balance and a respectful approach to the management of natural resources.

Egalitarian societies such as the San or Sherpa show a balanced use of natural resources. Their hunting, gathering, farming and animal husbandry methods are designed to minimise the impact on the environment and ensure the long-term sustainability of resources.

These communities possess traditional ecological knowledge accumulated over many generations. This knowledge enables them to understand nature's cycles, weather patterns and biodiversity, which is crucial to the sustainable management of their environment.

Exchange and sharing systems, such as the Trobriand Kula, encourage the fair distribution of resources and strengthen social ties. These systems help to avoid over-consumption and encourage an economy based on reciprocity and mutual respect.

Ritual and spiritual practices in many egalitarian societies reinforce respect for nature and the recognition of the interdependence between humans and the environment. These beliefs and practices help to maintain a deep connection with the land and promote environmental conservation.

19. Experts on the suppression of gender markers

Numerous specialists in various fields have expressed their views on the issues involved in eliminating gender markers and moving towards a society in which these distinctions play a less central role. Here is a summary of the points made by experts in sociology, psychology, law and other disciplines, which resonate with the reflections proposed in this book.

1. The impact of gender distinctions on social inequalities

Sociologists such as Judith Butler and Françoise Héritier have extensively studied the way in which gender categories structure social inequalities. Butler, for example, stresses that gender is a performative construct: what we perceive as "masculine" or "feminine" is the result of social habits, not an immutable reality. Françoise Héritier, for her part, analyses gender hierarchies as the product of systems of patriarchal domination, transmitted across cultures.

Analysis: These studies show that abandoning gender markers could reduce these hierarchies and pave the way for a society in which each individual is perceived beyond their membership of a binary category.

2. Biases in algorithms and technology

Cathy O'Neil, mathematician and author of the book *Weapons of Math Destruction*, warns against sexist biases in algorithms, often derived from historical data reflecting discrimination. These biases can reinforce gendered stereotypes, for example in recruitment or advertising. Researchers in artificial intelligence, such as Joy Buolamwini, stress the need to neutralise these biases in order to guarantee inclusive technology

Analysis: These observations confirm that removing gender markers, including from technological data, is a crucial step in avoiding the perpetuation of systematic inequalities.

3. Language reforms and their impact on equality

In his research on the French language, linguist Bernard Cerquiglini argues that the gendered structures of our grammar reflect asymmetries of power. He proposes modernising the language by adopting neutral forms, a proposal that echoes similar initiatives in Sweden, where the neutral pronoun *hen* has been introduced.

Analysis: Linguistic reform could accelerate a change in mentality by deconstructing the idea that the masculine is the norm. This would contribute to a better representation of plural identities.

4. Gender in public policy

Political scientists such as Joan Scott have studied the impact of gendered policies in public institutions. She argues that gender categories, while useful for correcting historical inequalities, can become a brake when they rigidify identities. Political science researchers suggest that systems based on universal criteria - skills, specific needs, etc. - would make it possible to rethink social and economic rights in a more equitable way.

Analysis: These reflections support the idea that removing gender markers could pave the way for truly inclusive, people-centred policies.

5. Gendered distinctions in sport and their evolution

Biologist Éric Vilain, a specialist in biological differences and sport, explains that while certain gendered distinctions in performance are biologically based, they should not overshadow the similarities. Progress in training and nutrition is gradually reducing these differences.

Analysis: This perspective feeds the idea that one day, the elimination of gendered categories in competitions could become a possibility, favouring a sport where only performance counts.

20. Exploring the balance between the masculine and feminine in yourself

1 Carl Gustav Jung (1875-1961)

Jung is one of the main references for the idea of the union of masculine and feminine principles through the concepts of **Animus** (the masculine in the female psyche) and **Anima** (the feminine in the male psyche). For Jung, the integration of these opposing aspects in the individual unconscious is essential to achieve **individuation**, a state of inner harmony.

2. Plato (427-347 BC)

In *The Banquet*, Plato evokes the myth of the androgynous, in which each human being is originally a complete unity (masculine and feminine combined). The human quest is to rediscover this lost unity, symbolically representing inner union.

3. Taoist traditions

Taoism teaches the balance between **Yin** (the feminine, receptive principle) and **Yang** (the masculine, active principle). These two complementary forces must coexist harmoniously to maintain universal and individual balance.

4. Rudolf Steiner (1861-1925)

Founder of anthroposophy, Steiner developed ideas about the balance between masculine and feminine energies in the spiritual development of humanity. He saw the union of these polarities as a key step towards spiritual elevation.

5. Thich Nhat Hanh (1926-2022)

The Zen Buddhist monk taught the importance of cultivating qualities of deep listening and compassion (associated with feminine aspects), while remaining anchored in determined and courageous actions (masculine aspects).

6. Clarissa Pinkola Estés

In *Femmes qui courent avec les loups*, Estés explores how women can reclaim their wild, intuitive psyche (feminine) while developing their assertiveness and inner strength (masculine).

7. Modern approaches in psychology and neuroscience

Modern theories on the complementarity of the cerebral hemispheres (left = logical, rational / right = intuitive, creative) echo the idea of union between these two forces. Research into neuroplasticity suggests that integrating the two is possible and beneficial.

20.recommended reading

To explore the themes addressed in this book in greater depth, here is a selection of works that examine the concepts of gender, equality and an inclusive society. These books offer a variety of perspectives from fields such as sociology, philosophy, linguistics and psychology, enabling us to think more broadly about these contemporary issues.

1. Judith Butler - *Trouble with gender* (1990)

In this seminal work, Judith Butler deconstructs the notion of gender, showing that it is not a fixed essence but a repeated performance dictated by social norms. She explores how identities are shaped by cultural expectations and proposes that these frameworks be rethought to allow for greater fluidity.

Why to read it : Butler offers a fundamental insight into why gender markers are artificial and how removing them could open up paths towards a more egalitarian society.

2. Françoise Héritier - *Masculin/Féminin: La pensée de la différence* (1996)

In this anthropological essay, Héritier analyses how biological differences between the sexes have been extrapolated into systems of domination. She explores the social structures that have maintained these hierarchies and questions their relevance in the contemporary world

Why to read it : This book sheds light on the historical roots of gender inequalities, providing a framework for overcoming them.

3. Cathy O'Neil - *Weapons of Math Destruction* (2016)

This book reveals how algorithms, far from being neutral, perpetuate social biases, including those linked to gender. O'Neil demonstrates the impact of biased data on key decisions, such as recruitment or access to credit, and proposes solutions for designing fairer systems

Why to read it : This text is a perfect illustration of the issue of technological bias, which is directly linked to gender-neutral thinking on artificial intelligence.

4. Joan Scott - *Gender and the Politics of History* (1988)

Joan Scott explores how the concept of gender has been used to structure power relations throughout history. She proposes a critical approach for rethinking public policy and social structures beyond binary categories

Why to read it : This book offers a historical and political perspective that is essential if we are to envisage a world where policies are no longer based on gender distinctions.

5. Simone de Beauvoir - *The Second Sex* (1949)

This feminist classic analyses the mechanisms by which women have been defined as 'other' in relation to men, through culture, philosophy and society. Simone de

Beauvoir invites us to transcend gendered distinctions in order to achieve true equality.

Why to read it: Although it dates from the middle of the 20th century, this book is still relevant for understanding the roots of inequality and how to overcome it.

7. Virginie Despentes - *King Kong Théorie* (2006)

In this incisive essay, Despentes offers a scathing critique of gendered norms and explores how they affect interpersonal relationships and individual freedom. She argues for a radical deconstruction of traditional roles.

Why to read it : This book completes the debate on the impact of gender markers on human interaction and culture.

21 International Perspectives

In a changing world where gender norms are increasingly being challenged, approaches in different countries offer a mosaic of experience and innovation. Some societies have taken major steps towards reducing or eliminating gender distinctions, while others maintain more conservative traditions, often in response to specific cultural or religious contexts.

The Nordic countries and gender equality

Nordic countries such as Sweden, Norway and Iceland are often cited as success stories when it comes to gender equality. Their educational and professional policies aim to reduce gender stereotypes from an early age. In Sweden, for example, some nursery schools apply gender-neutral teaching methods, replacing gendered pronouns with the neutral pronoun "hen". This approach encourages children to develop their talents and interests without being limited by gendered expectations.

On the professional front, Norway introduced gender quotas on boards of directors back in 2003, which has helped to increase the representation of women in decision-making positions. These policies, combined with shared parental leave, encourage a more equitable distribution of family responsibilities. However, even in these advanced societies, debates on the total abolition of gender distinctions remain complex, particularly in the face of resistance linked to traditions and certain cultural perceptions.

Germany and 'miscellaneous' in official documents

In 2018, Germany took an important step by allowing citizens to identify themselves as 'diverse' in official documents, thus offering legal recognition to non-binary people. This reform was accompanied by intense debate on the administrative, legal and social implications of this new category.

This legal recognition has opened up new perspectives, particularly in the field of employment, where employers are being encouraged to review their policies to include non-binary people. Pioneering German companies, such as Deutsche Bahn, have begun to incorporate forms and HR systems that take account of this new reality. Despite these advances, critics point out that 'diverse' remains an option that is often misunderstood or stigmatised, requiring more awareness-raising and training.

Challenges in conservative countries

At the other end of the spectrum, many countries with conservative traditions or strongly influenced by religious doctrines maintain rigid gender distinctions.

In India, where hijras (non-binary people) have been legally recognised as a 'third gender' since 2014, the social and economic obstacles remain considerable. Although this recognition is hailed as a step forward, it highlights the tensions between progressive laws and the often conservative mentalities of local populations.

A world on the move

These examples show that countries' approaches reflect their unique social, economic and cultural contexts. While some countries are moving rapidly towards eliminating gender distinctions, others are opposing them or are making slower progress. These international dynamics underline the need to exchange best practice and promote a global dialogue on these issues.

Is a world without administrative or cultural gender distinctions really possible? The answers vary from one perspective to another, but one thing is clear: initiatives in this direction reflect a universal desire to build more inclusive and equitable societies.

22 A chronology of progress and debates on gender

The history of ideas about gender is one of constant evolution, marked by advances, resistance and debate. This chapter offers a chronological exploration of the key moments that have shaped our understanding and perceptions of gender, while highlighting the struggles for equality and inclusion.

1949: Simone de Beauvoir and the founding of gender studies

The publication of Simone de Beauvoir*'s Le Deuxième Sexe* marked a turning point in thinking about gender. Her assertion that "you are not born a woman, you become one" laid the foundations for a distinction between biological sex and the social construction of gender. This book sparked off debates on the status of women and inspired the feminist movements of the following decades, while laying the foundations for academic gender studies.

1960-1980: LGBTQ+ movements and the rights of gender minorities

The 1960s and 1970s saw the rise of the LGBTQ+ movements, notably with the Stonewall riots in 1969, often considered to be the starting point of modern activism for the rights of homosexual, bisexual and transgender people. These years were also marked by emblematic figures such as Marsha P. Johnson, a transgender activist, who played a crucial role in these struggles.

In the 1980s, recognition of the rights of transgender people made timid progress, but stigmatisation remained strong. Debates on the need for specific legislation began to emerge, while academic research on gender issues developed, thanks in particular to the contributions of authors such as Judith Butler, who introduced the concept of the performativity of gender in the 1990s.

2000-2020: The emergence of non-binary people's rights

The 21st century is marked by a growing recognition of non-binary identities and struggles for their legal and social inclusion. In 2014, India became one of the first countries to legally recognise a 'third gender', followed by similar initiatives in Germany, Australia and New Zealand.

The 2010s also saw an explosion in the media visibility of gender issues, with public figures such as Laverne Cox and Sam Smith contributing to a better understanding of non-binary and transgender realities. However, this visibility was accompanied by polarised debates on public policy, particularly around issues of access to gendered spaces and administrative recognition of non-binary identities.

The 2020s: Gender and the new technological frontiers

In the 2020s, debates on gender extended to technological fields. Artificial intelligence, for example, is criticised for its gender bias, reproduced from biased historical data. Voice assistants, often coded with female voices, reflect sexist stereotypes about roles of service and subordination.

At the same time, governments and technology companies are beginning to integrate inclusive perspectives to develop more neutral and fair algorithms. These efforts illustrate a growing desire to adapt modern tools to the challenges of diversity and equity.

Future prospects

This timeline shows that thinking about gender is constantly evolving, influenced by legislative advances, social struggles and technological transformations. While new issues continue to emerge, notably around biotechnology or the rights of intersex people, it is clear that past progress and current debates serve as a foundation for imagining a more inclusive and equitable future.

23 Glossary of key concepts

The purpose of this glossary is to provide clear and accessible definitions of the specialist or technical terms mentioned in this book. These concepts, often used in discussions on gender and related issues, provide essential reference points for understanding the issues and debates addressed.

Type

Refers to the distinction between biological sex (physical and anatomical characteristics) and the roles, behaviours, expectations and norms defined by society. Gender is a social construct that evolves according to cultural and historical contexts.

Biological sex

Refers to the biological and physical characteristics, such as chromosomes, hormones and genitalia, that are generally used to classify individuals as male or female at birth. This concept is distinct from gender, which is a social construct.

Non-binarity

A gender identity that does not conform to the traditional categories of man or woman. Non-binary people can fall between these two poles, outside them, or in a fluctuation between the two. This term includes various experiences and expressions of gender.

Intersection

A concept introduced by legal scholar Kimberlé Crenshaw in the 1980s, which analyses how different forms of discrimination (gender, race, class, sexual orientation, etc.) interact to create unique experiences of oppression or privilege. This framework makes it possible to understand the complexities of multiple identities.

Algorithmic bias

Term referring to the way in which computer systems and algorithms, trained on historical data, reproduce or amplify social stereotypes, including those linked to gender. For example, recruitment software might favour male applicants on the basis of biased past data.

Cisgenre

Refers to a person whose gender identity corresponds to the sex assigned to them at birth. The term is often used in contrast to "transgender".

Transgender

Refers to people whose gender identity differs from the sex they were assigned at birth. The experiences of transgender people are varied and do not follow a single pattern.

Fluid genre

A gender identity characterised by variations over time, with a person identifying with different genders at different times, or not identifying with a fixed gender.

Patriarchate

A societal system in which men, as a group, hold the majority of power in the political, economic, social and family spheres. This system is often associated with normative expectations about gender roles.

Gender quotas

Public or organisational policies aimed at ensuring a minimum representation of women (or other gender groups) in key sectors, such as politics or boards of directors.

Gender neutrality

A concept that seeks to eliminate gendered distinctions in policies, institutions or public spaces, in order to promote complete equality between individuals, regardless of their gender.

Performativity of the genre

Theory developed by Judith Butler, according to which gender is not an innate essence, but a set of repeated acts and discourses that produce the illusion of a stable identity.

Gender-related toxicity

A term used to describe behaviours, expectations and gender norms that have negative effects on individuals, such as toxic masculinity, which imposes rigid stereotypes on what it means to be a man.

Queer theory

A current of academic and activist thought that challenges fixed categories of sexual and gender identity, arguing that these are fluid, socially constructed and influenced by power dynamics.

Gender microaggressions

Subtle, often unintentional, behaviour or remarks that reinforce gender stereotypes or play down people's experiences outside traditional gender norms.

24 Case studies

This chapter offers a concrete exploration of initiatives, experiments and creations that transcend or redefine gendered distinctions. These case studies illustrate the challenges and results of these approaches in different contexts.

Case study 1: A company that has eliminated gender markers in recruitment

Context: A major technology company based in Sweden, wishing to combat unconscious bias in its recruitment process, decided to remove gender-related information from CVs. Candidates were assessed solely on their skills, experience and achievements.

Results :

- 30% increase in the recruitment of women and people from gender minorities in technical positions, traditionally dominated by men.
- Strengthening the perception of fairness among employees, improving job satisfaction.
- Challenges encountered: Initial resistance from some recruiters used to traditional methods.

Conclusion: This initiative shows how targeted measures can reduce bias and promote diversity, even in historically gendered sectors.

Case study 2: A school experimenting with gender-neutral teaching methods

Context: A nursery school in Finland implemented a gender-neutral pedagogy, avoiding stereotypes in games, activities and language. For example, teachers used inclusive terms such as "friends" rather than "girls" and "boys".

Impact on students :

- The children showed greater freedom in their choice of activities, without being influenced by gendered expectations.
- A reduction in stereotyped behaviour, such as associating construction games with boys and dolls with girls.
- Increased development of social and emotional skills, with greater acceptance of differences in others.

Limitations: Some parents have expressed concern about the total elimination of gendered cues.

Conclusion: This experience highlights the crucial role of education in deconstructing stereotypes and promoting a more egalitarian society.

Case study 3: Artistic and cinematographic works that transcend gender distinctions

Example 1: The film *Orlando* (1992

Adapted from the novel by Virginia Woolf, this film explores gender fluidity through the story of a character who lives through several centuries changing sex. *Orlando* brilliantly illustrates the social construction of gender and questions the limits imposed by traditional roles.

Example 2: The artist Janelle Monáe

In her concept albums, Monáe uses the character of an android to address themes of individual freedom, identity and overcoming gendered categories. Her creations blend music, film and performance, offering a futuristic vision of a world without gendered barriers.

Conclusion: Art and culture play a powerful role in the reinvention of gender norms, offering innovative and engaging perspectives on these issues.

These case studies demonstrate the diversity of possible approaches to tackling gender issues, ranging from organisational policies to educational initiatives and cultural expressions. They highlight both the progress made and the challenges still to be overcome in the quest for a world where gender is less of a constraint.

25. Questions for further discussion

This final chapter of the appendix invites readers to reflect further on the themes addressed in the book. Rather than providing definitive answers, these questions are intended to stimulate personal and collective introspection on the implications of a world where gendered distinctions are attenuated or redefined.

1. If gender distinctions disappeared, how would you imagine the new social norms?

Without the current gendered categories, what benchmarks will replace cultural and behavioural expectations? For example, how might interpersonal, family or professional relationships evolve?

2. How can we avoid creating other forms of discrimination by removing gender markers?

Could the abolition of gendered distinctions lead to a new hierarchy or marginalisation? What precautions should be taken to ensure that non-binary or fluid identities are not reduced to a universal norm to the detriment of individual diversity?

3. What aspects of your own life are influenced by gender distinctions, often unconsciously?

Career choices, relationships, clothing and even leisure activities are often guided by gender norms. What patterns can you identify in your own life?

4. Could the removal of gendered categories weaken certain feminist or LGBTQ+ struggles?

Some demands for equality and recognition are based on a clear identification with gender categories. How can we preserve these struggles while moving towards a less gendered society?

5. What would humanity gain or lose by transcending gender distinctions?

Are gendered distinctions just limiting social constructs, or do they also provide a cultural and symbolic wealth that should be preserved in other forms?

6. In what areas does gender equality remain a major challenge?

Despite progress in some areas, there are still major imbalances in fields such as science, politics and sport. How can these inequalities be overcome?

7. Can technological innovations transcend gender barriers?

Are artificial intelligence and new technologies an opportunity to overcome gender distinctions, or do they risk perpetuating existing biases?

8. What role should the media play in redefining gender norms?

The media, through their narratives, images and representations, strongly influence social perceptions. How can they contribute to a more inclusive and nuanced dialogue on gender?

9. How can strongly gendered cultural identities be reconciled with a more inclusive global perspective?

Many cultures attribute a central role to gender categories. How can these identities co-exist with globalised movements to transcend gendered distinctions?

10. What would be the legacy of a genderless world?

If gender were to become an obsolete concept, how would this transformation be perceived in the future history of humanity? What narratives would be preserved to explain this change?

The masculine-feminine duality:

an illusion at the heart of Unity

In a world seeking balance, relations between men and women are often perceived as an area of tension and struggle. This book proposes a new and profoundly transformative approach to transcending these divisions. From a historical analysis of the conditioning that has forged inequalities between the sexes, to an exploration of contemporary crises, each chapter sheds light on the roots of conflict and offers keys to a future where harmony is possible. But the book does not stop there. It highlights an often overlooked dimension: the union of masculine and feminine principles within ourselves. This inner quest, both psychic and spiritual, is presented as the real key to lasting transformation, going beyond external struggles to embrace a profound reconciliation, both individual and collective. Written in an accessible, well-documented style, this book is aimed at anyone seeking to understand, heal and transcend divisions, whether individual or collective. This book is an invitation to reconcile with oneself in order to build a world where human beings, beyond their sex or gender, can fully flourish.

Front cover: Hilma af Klint The Ten Largest